

Colby Berean finds new pastor

By John Van Nostrand
Colby Free Press

After more than a year without a permanent pastor, Colby's Berean Church has approved a preacher expected to begin Nov. 19.

Berean Church board member Tom Bethel said Tim Baarts of Ellsworth was approved earlier this month by the church board and the congregation. Baarts will replace Fran Harworth who retired in July 2005 after more than 40 years in Colby.

"I am not surprised at how much time it took," Bethel said. "We wanted to do the right thing slowly. We were not in any hurry. He has some big shoes to fill."

Bethel said Baarts' approval is the conclusion of a lengthy and detailed process. The church ini-

tially contacted a variety of placement bureaus, seminaries and colleges.

"We went through a lot of people," Bethel said.

The church created a search committee which accepted and reviewed applications and resumes.

After multiple interviews, the committee recommended Baarts to the rest of the church.

"We wanted to find someone with doctrinal harmony," Bethel said.

Baarts' history includes prison ministry and had been an associate pastor in Hays. Baarts is married with adult children.

Bethel said Baarts' work in western Kansas was key.

"We wanted to have someone familiar with rural, small-town life. It was a consideration."



JOHN VAN NOSTRAND/Colby Free Press

Justin Finley of Colby tried to win a Pontiac G5 by throwing a Nerf football from 35 yards into an open window on the car Friday during halftime of the Colby-Hugoton game. His throw went over the car.

The Colby Booster Club and Taylor Motors worked together

for the car contest to raise funds for a proposed new stadium for Colby High School. According to organizers, 278 tickets were sold for the car contest. The booster club is expected to make a formal presentation about the stadium Monday at the Colby School Board meeting.

Amish practices spring from Bible literalism

The Associated Press

The reaction of the Amish community in Lancaster County, Pa., after Charles Roberts gunned down innocent young schoolgirls on Oct. 2 was striking to many commentators.

The Amish quickly conveyed friendship and forgiveness to Roberts' widow and three young children, said they'd give the Roberts family part of the charity gifts that poured in, offered other help and provided half the mourners who attended the murderer's funeral.

That seemed astonishing in an era when vengeance is a popular entertainment theme. But for these distinctive, ultraconservative Protestants, it was a simple matter of biblical fidelity.

The Amish take the Bible literally, especially Jesus' admonition, "Love your enemies and pray for those who persecute you" (Matthew 5:44). They also obey Paul's teaching to "live peaceably with all. Beloved, never avenge yourselves but leave it to the wrath of God. ... No, if your enemy is hungry, feed him" (Romans 12:18-21).

Like Mennonites, their modernized cousins, the Amish apply such words not only to personal relations but civic and international affairs and thus refuse to bear arms. Most Christians disagree, yet respect such principled religious pacifism, and so has America's military draft law.

Other characteristic practices have raised more questions.

One unfashionable Amish tenet, held by other Christian and Jewish groups, is opposition to marriage outside one's religious group.

A more unusual practice is shunning — social isolation of adult members guilty of immorality. This may seem harsh, but like Jehovah's Witnesses the Amish strictly apply Paul's teaching "not to associate with any one who bears the name of brother if he is guilty of immorality or greed, or is an idolater, reviler, drunkard or robber — not even to eat with such a one" (1 Corinthians 5:11).

Another distinctive tenet is opposition to schooling beyond the eighth grade. The Amish believe this exposes youths to improper worldly influences, such as competitive athletics, and draws them away from their back-to-nature heritage.

In the landmark Wisconsin vs. Yoder case (1972), the U.S. Supreme Court endorsed Amish religious freedom claims and allowed them to ignore compulsory school attendance laws.

But Professor Marci Hamilton of Yeshiva University's Cardozo School of Law in New York considers this the worst religion ruling in American annals. In last year's "God vs. the Gavel," she lambasted the high court's "romantic, rose-colored depiction of Amish life."

Liberal Justice William O. Douglas was the lone dissenter in the 6-1 ruling. He said a student's "entire life may be stunted and deprived" if he remains Amish and skips high school or college. Douglas thought courts should consider youths' educational needs, not just claims by parents and churches.

The education limit is unique among Christian groups but the court deemed it a requirement of Amish religion. It doesn't stem from Bible teaching as such but fits the Amish conception of Paul's general admonition, "Do not be conformed to this world" (Romans 12:2).

That outlook explains the quaint lifestyle that has turned Pennsylvania's Amish country into a tourist attraction: rejection of modern technology, symbolized by horse-and-buggy transportation and avoidance of cars, buses, tractors, electricity and modern appliances and communications.

The Amish are named for Switzerland's Jacob Amman (1644-1720), who broke with the Mennonites, feeling they had drifted from the original strictures of Dutch founder Menno Simons (1496-1561). Both of these Anabaptist groups are forebears of modern-day Baptists.

Amman's successors are committed to remanning separate by preserving details of farming culture in 17th-century Europe. Besides avoiding technology, the Amish speak in a German dialect, wear plain clothing, require men to wear beards, and reject Social Security and medical insurance.

Media coverage of the tragedy avoided close-up photos and video of Amish individuals because they don't like to be pictured, believing this violates the Ten Commandments ban on graven images of anything on the earth.

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At another meeting, Brown said the human resources director told her that she was "not living a Christian lifestyle" and that she would have to sign a statement agreeing not to have premarital sex if she wanted to keep her job.

In June 2005, First Baptist told her that she would be suspended with pay until she had her baby, Brown said. She filed a complaint with the EEOC and was allowed to return to work but she was made a part-time employee and lost insurance benefits, according to the lawsuit. The EEOC determined discrimination and retaliation did occur. The agency was unable to settle the matter,

Brown was not married when she became pregnant with her first child. When the church discovered she was pregnant in May 2005, staff members invited her to a meeting and told

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Worship in the church of your choice this weekend.



COLLEGE DRIVE ASSEMBLY OF GOD, Pastor, Jeremy Gundling, 245 W. College Dr. - 462-8234, Early Service - 8:00 a.m.; Sunday School 9:30 a.m., Morning Worship - 10:45 a.m.

Schedule of church services

ASCENSION-ON-THE-PRAIRIE EPISCOPAL, Rev. Don Martin, College Drive & Wheatridge Rd., 462-3041, Holy Eucharist, 9:00 a.m. every Sunday, Evening Prayer, 5:15 p.m. Wednesday, September through May. Christian Education for Youth, 6:30 p.m. Wednesday, September through May

COLLEGE DRIVE ASSEMBLY OF GOD, Pastor, Jeremy Gundling, 245 W. College Dr. - 462-8234, Early Service - 8:00 a.m.; Sunday School 9:30 a.m., Morning Worship - 10:45 a.m.

BEREAN CHURCH, 1000 S. Franklin, 460-2763, www.colbyberean.com; Sunday School 9:30 a.m., Sunday Worship 10:45 a.m. Awana Clubs, Wednesday, 7 p.m., Middle & High School, Wednesday, 7 p.m. @ the Heartland Christian School Gym

FIRST BAPTIST CHURCH, Grant & Webster Street, 462-2867. Sunday School 9:15 a.m., Morning Worship 10:30 a.m., Youth Group 7:00 p.m., Wednesday Kids Club (K-6) 7:00 p.m.

COLLEGE VIEW BAPTIST CHURCH, (SBC), Pastor Tom Huffman, 1185 Wheatridge Rd. at College Drive, 460-7144, Sunday Bible Study 9:30 a.m., Sunday Worship services, 10:45 a.m.

MINGO BIBLE CHURCH, 420 Main Mingo, 785-462-2992: An independent community church served by Village Missions Pastor Chris Shubert. Sunday School: 9:30AM - all ages. Sunday Services: 10:45AM. Sunday Nights: 1st Sunday of the month: potluck following morning service - no evening service; 2nd Sunday: services at 6:30 PM; 3rd Sunday: informal fellowship - bring a snack to share! 4th and 5th Sunday: services at 6:30 p.m.

SACRED HEART CATHOLIC, 462-2179, Father Dana Clark, Pastor, Saturday Eve. Mass 5:30 p.m., Sunday Masses 8:00 & 10:00 a.m., Confessions will be heard Saturday 4:30-5:05 p.m. and from 7:30-7:45 a.m. and 9:25-9:40 a.m. on Sunday.

FIRST PRESBYTERIAN CHURCH, Rev. Carol Rahn, 515 W. 4th, 462-6342, Worship, 9:00 a.m.

WESLEYAN CHURCH, 320 W. Pine - 462-8391, Sunday School 9:30 a.m., Sunday Worship 10:40 a.m., Sunday Evening Cell groups at 6:00 p.m., Wednesday Youth Ministries, Kids Club-house 7 p.m.

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS, 1145 S. Franklin - 460-6605, President Gary Slavens, 460-2656; Rocky Robbins, 1st counselor, 460-1101; Tim Wilson, 2nd counselor, 785-846-7796. Sacrament meeting 10 a.m., Sunday School and Primary 11:20 a.m., Priesthood, Relief Society, YM/YW, 12:10 p.m.; Family History Center open to public, 7-9 p.m. Thursdays or by appointment. Call 462-3571.

COLBY UNITED METHODIST CHURCH, Rev. James Mardock, pastor, 950 S. Franklin, 462-6521, Sunday Worship Services at 8:30 and 11:00 a.m., 6:30 p.m., Fellowship coffee 9:30 a.m., Sunday School, 9:45 a.m., KXXX broadcasts 11:00 worship. http://www.gbmg-umc.org/colby-umc/

REDEEMING LOVE MINISTRIES, INC., 345 N. Franklin, Apostle W.G. and Rev. Orvella Romine, Equipping Class, Sunday, 10 a.m., Sunday worship, 11 a.m., Wednesday, R.L.M Training Center (Bible School), 7 p.m.

CHURCH OF CHRIST, 510 E. 4th, Jay Kelley, minister, Sunday Bible Study 9:30 a.m., Sunday Worship 10:30 a.m., Sunday Eve. Worship 6:00 p.m., Wednesday, Bible Study 7:00 p.m.

COLBY EVANGELISM CENTER, Rev. Robert Cooper, 815 West 3rd - 462-2062, Sunday School 9:45; Sunday service 10:00 and 6:30 p.m.; Wednesday Bible Study 6:30 p.m.; Friday Youth Power Hour at 7:00 p.m.

FIRST CHRISTIAN CHURCH, (Disciples of Christ), Pastor Bradley L. Herndon, 385 W. 3rd - 460-2718, Sunday Morning Worship at 9:00 a.m.; Sunday School at 10:30 a.m. E-mail: fccolby@st-tel.net

TRINITY LUTHERAN CHURCH, Rev. John L. Schmidt, East 5th & Country Club, 462-3497, Services, Sat., 5:30 p.m., Sunday; Sunday School and Adult Bible Class 9:15 a.m.; Services, 10:30 a.m. Visit us at www.trinitycolby.com

OUR SAVIORS LUTHERAN CHURCH, Brewster, Sunday worship 9:00 a.m.; 2nd Sunday of the month at 8:00 a.m.

PLEASANT HOME CHURCH, Pastor, Charlie Busch, 694-2242, 3190 Road 70, Edson, Worship, 9:00 a.m., Sunday School 10:00 a.m., Evening service, 6:00 p.m.

LEVANT COMMUNITY CHURCH, 205 1st St., Pastor Jerry Vincent, 586-2376, Sunday School (classes for 3 years & up and 3 adult classes) 9:30 a.m., Morning worship 10:30 a.m.

WINONA METHODIST CHURCH, Rev. Sheryl Johnson, Sunday School, 10:30 a.m., Morning Worship 9:15 a.m. (CDT)

BREWSTER UNITED METHODIST CHURCH, PO Box 250, Brewster. Pastor Dorine Chambers, 785-462-6044, Sunday School: 9:45 a.m.; Worship Service, 10:45 a.m.

THE SHEPHERD'S STAFF, REXFORD, Joan Dingwerth, Director, 687-2565

REXFORD COMMUNITY CHURCH, Rexford, Pastor Lane Purcell, 687-3305, Sunday School 9:30 a.m., Worship Service 10:30 a.m.

BREWSTER COMMUNITY CHURCH, Mike Pinkelman, Pastor, Brewster - 694-2720, Sunday School (all ages) 9:30 a.m., Worship Service 10:30 a.m., Bible Study 7:00 p.m., Wed. mornings 6:30 a.m. - Men's Bible Study, Wed. 7:00 p.m. - Children's Ministries (Royal Rangers/Missionettes), Wed. 7:15 p.m. - Intercessory & Prayer, Thurs. 4:00 p.m. - Women's Bible Study

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